

BIBLE SOCIETY RECORD

1 diem
2 Yo soy Jehova tu Dios, que
de la tierra de Egypto, de casa de siervos
3 No tendrás dioses ajenos delante de mí.
4 No te harás imagen, ni ninguna semejanza de cosa que esté arriba en el cielo, ni abajo en la tierra, ni en las aguas de la tierra:
No inclinarás á ellas, ni las honrarás: yo soy Jehova tu Dios.

mandais; y esto á vues.

9 ¿No sabeis que los injustos poseerán el reino de Dios? No os engañéis, que ni los fornicarios, ni los idólatras, ni los adúlteros, ni los afeminados, ni los sodomitas,

10 Ni los ladrones, ni los avaros, borrachos, ni los maldicientes, ni los invidiosos, no heredarán el reino.

11 Y esto óracis algunos

mas sois lavados, mas

mas sois inquitados

Sois

ONLY SCRAPS OF PAPER
BUT THEY HAD A MESSAGE

(See page 126)



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My Thoughts on the Bible

By Captain Robert Dollar

Founder of the Dollar Steamship Lines and a Vice-President of the American Bible Society



ROBERT DOLLAR

FOR the past sixty years, every morning before breakfast, I have read part of a chapter in the Old and New Testaments. Also, at that time I write in my diary.

By commencing the day with the reading of my Bible, I find it gives me much valuable information, and inspiration which is past my power to express on paper. The older I become,—and I am now past my eighty-seventh year,—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint, but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world.

My appreciation of the value of the Bible to mankind is such that, for some years past, I have been continually giving away great numbers of them. On our big fleet of passenger steamers a Bible has been placed in every room. In addition to this, Bibles in the Chinese language have been placed in all our Chinese passengers' quarters. This makes a total of some four thousand or

so in all. Through the American Sunday-school Union, I have given away many thousands of New Testaments.

My business necessitates traveling around the world, and doing business with many nationalities. In coming in contact with people this way, I could not help but be impressed with the first chapter of Joshua, eighth verse: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night"; also, the part of the ninth verse: "Be strong and of a good courage; * * * neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." In all my travels I have always kept the foregoing in mind.

At this time, when the world appears to be beset with various ailments of one kind or another, I find food for thought in Hebrews, the fourth chapter, twelfth verse, wherein it says: "For the word of God is living, and active, * * * and quick to discern the thoughts and intents of the heart."

As we advance, as we accomplish more and more in the realms of science and its contributing factors, the more do we depend on the living word of God, whether we realize it or not. Those of us who do realize it are indeed fortunate; for we are blessed with the truth thereby.

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Walking Softly

By Anna Hamilton Wood

IT is so big a thing,—and yet so small,—
This walking softly through the crowded days
Wearing the cloak of patience, the warm shawl
Of quiet understanding of life's ways.

The criss-cross pattern on the loom is strange
And intricate to eyes that do not see
The endless turning of the wheel of change
Along the highway toward Divinity;

The endless lifting up and weaving in
Threads of experience; the cults and creeds
Of creeping centuries; the silken thin
Fiber of human love for living needs.

It is so small a thing to say, "I wait."
And yet so big! It means a soul has grown
Into the heart of Truth, and can translate
The music of time's rolling undertone.

—The Churchman, New York.

The Triumph of the Book

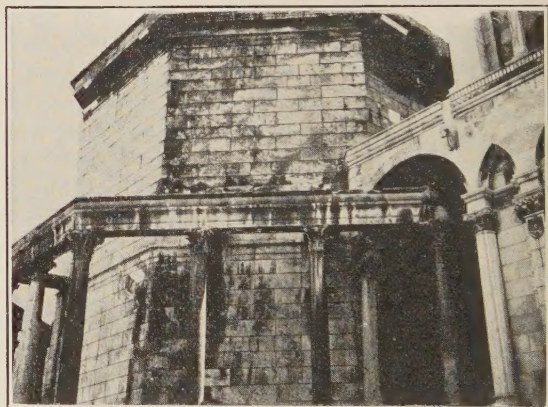
By the Rev. J. Oscar Boyd, D.D., Secretary, Levant Agency

HISTORIANS are accustomed to reckon ten persecutions of the Christians by the Roman emperors, prior to the conversion of Constantine. Among these ten, that of the Emperor Diocletian is accounted one of the severest and most widespread. It had also this distinguishing characteristic, that it was directed primarily against the Christians' book. It is no mere coincidence that the oldest manuscripts of the Bible date from the fourth century, and not earlier; for Diocletian's persecution came at the threshold of that century; all that has come down to us from an earlier date consists of mere fragments, preserved by burial under sands in rubbish heaps. The priceless documents that survived the second and third centuries—including, doubtless, some of the original manuscripts—went down to ruin just before Constantine's conversion changed the status of the Bible in the Roman Empire.

The man Diocletian was a Dalmatian by birth. He had grown up on that fair coast, where innumerable islands shelter the harbors of what is now Yugoslavia—at that time known as Illyricum and Epirus—from the winds and waves of the Adriatic Sea. As he grew old and wished to throw off the cares of the state, he fixed upon the neighborhood of Salonae, his native city, as the site where he would build him a palace in which to end his days. Wide and broad he built it, with high walls. Its front wall was washed by the waves that bore the imperial galleys to its sea-gate. Two streets intersected it, like those of a Roman camp, at right angles, and at their intersection in the center of the palace the Emperor constructed an impressive peristyle, open to the sky. This should serve as the court of honor for the mausoleum in which he, the God-Emperor, was to be buried, yet still to be adored.

Time soon brought changes. Horde after horde of barbarians swept down across the Danube over the Balkan Peninsula, ravaging and destroying. Of course, Diocletian's palace was not spared. Its walls proved a protection, however, to the timid natives, children of those who had called themselves Romans and had ruled the land, but who now found it wiser to turn the old palace into a fortified town and leave the open country to their conquerors. Thus for centuries Diocletian's palace remained a coast town, whose citizens supported themselves by commerce and fishing, and came to be known as Spalato in the Romance or Italic tongue of the coast, or Split in the harsher Slavic tongue of the invader.

Today there is an extensive city gathered around the ruins of the palace. Within its battered walls there still live hundreds of families, in high houses opening from narrow lanes where two can scarcely walk abreast. A busy quay runs across the sea front of the palace and extends beyond it, affording accommodation for modern shops, tourists' agencies, banks, and hotels. But, as soon as the visitor plunges through the ruined city gate into the cool shadows of the Roman palace street, he leaves the twentieth century behind him and reverts to the fourth century. When he reaches the intersection that marks the original center, he finds a good deal of the peristyle still standing, and



ONCE DIOCLETIAN'S MAUSOLEUM
NOW A CHURCH

the mausoleum of Diocletian in very fine condition. But—irony of time!—the structure that was built by perhaps the greatest enemy the Christian Church has ever known, to be his perpetual memorial and the seat of his pagan worship, is now become a church, and before it rises a tall campanile, from which ring out the bells that broadcast Christ's praises.

Such was the situation in which I found Diocletian's palace when I first visited it. The reflections I then had were the same as any Christian visitor, Catholic or Protestant, was bound to have on such a site. But I was not prepared for what awaited me on my recent visit, en route from Vienna to Greece. As I stepped out of the dark tunnel of the Roman street into the full glare of the roofless peristyle, there loomed above me a huge bronze statue on a pedestal. Neither statue nor pedestal was there a year ago. It was so placed that its impressive background should be the

center arch of what was once the south or principal wall of the peristyle—really the forum of this palace town. But what a contrast between that figure in bronze and its stone surroundings! In them the embodiment of classical grace and repose; in him the immeasurable energy of exalted passion. The columns amidst which he towered—not less than they in height—supported nothing but a stone architrave with some pretty carving; this man of bronze seemed to focus all his being in that perfect symbol of crystallized thought—a book.

Who is this man of the book? I asked of the nearest shopkeeper on the forum. And I learned from him that it was none other than Gregory, the apostle of Dalmatia, the man who through his preaching of that book turned the heathen Slavs to Christianity. I have never seen a more successful plastic representation of



THE STATUE OF GREGORY IN THE PERISTYLE

intense passion in oratory than the famous Yugoslav artist has embodied in his Gregory. Something of the preacher's inward strain can be seen in the hand—almost a claw—that holds his precious book; as if, even whilst he offered it to his hearers as his authentication and his gift, he would yet guard it as his dearest possession, which none might with impunity snatch from him. With the other hand, so widely drawn back as not to be visible in the photograph, the orator seems to prepare to hurl the whole weight of his personality across that book at the unseen listeners. Through the artist's magic that old Slavic congregation of centuries ago is conjured back to life. One feels that, if it were really there today, it would be as silent before that preacher as are the ghostly shadows of our imagination.

Irony of ironies! Here, amid the fading glories of Diocletian, archpersecutor of the Bible, stands the preacher of the Word, Gregory. And as symbol at once of the failure of the one and the success of the other, we see

the Book of the Ages, not lying idle, but speaking forth to men through the impassioned lips of God's chosen messenger. The ashes of Diocletian, could they speak, could only repeat the dying words of Julian, whose vain ambition it had been to revive, after Constantine, the days of pagan Diocletian: "Thou hast conquered, O Galilean!"

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They Ring True

Extracts from a letter by the Rev. Robert Irwin, Agency Secretary, Siam, illustrating the work and influence of one of his faithful and valued colporteurs.

HEREWITH two interesting items from our Saart:

"On the ninth of February, Nai Ch'leo came to see me and asked me to help him be baptized. His mind has been made up for more than a year, and often he came to see me, but his courage failed. 'To-day I succeeded,' he said. I asked him what made him feel after and love Jesus. He said, 'I received a Gospel of John from a colporteur. As soon as I had read it, I knew myself a sinner and a lover of Jesus.' He said he had written the Bible House twice for directions, but for some reason got no answer. But he did not give up trying. I asked about his living and his home. He said he is a Siamese in the navy. He had mastered the motor car trade and at present is driving a car. I undertook to teach him. We began at once on Matthew and the subjects necessary to baptism, taking them for twenty-minute periods. I thank divine grace that shows so clearly this fruit of long sowing.

"The other surprise, I understand, is an answer to prayer for wanderers to return and for those who love the Lord to give themselves and their possessions to help in his work, especially the Bible Society work. Nai Chot Chairari, a man I used to know, was a Christian a long time ago, and used to help Dr. Dunlap in chapel work. Then he wandered. When I met him a few days ago, he confessed to me the whole story. I pointed to his opportunity to give himself and goods anew to God for whole-hearted service. Yesterday he told me that the thing he had been thinking about is finished. He has a capital of 100,000 ticals and a tier of rented houses bringing in Ts. 500 a month, and 150 more rooms going up. There is in the midst a good house that he has decided to give the Lord's work in whatever way seems best. He turned it over to me to dispose of. If the Society can take over this building, you can have it."

Saved by Burning Up Bibles

By the Rev. Arthur F. Ragatz, D.D., Secretary, Western Agency

IT is a long way from serving as an acolyte in a Roman Catholic church to being an ordained minister appointed as pastor of a Methodist Episcopal Church, South. Such, however, was the experience of a young Mexican. His thrilling story may be told, although his name is withheld.

It all began on a day when there came to an obscure little Catholic town an American Bible Society colporteur with his Protestant Bibles. The faithful Romanists upon whom he called, to show his wares and explain his beliefs, were much perturbed. Messengers from their homes were immediately sent to the padre with the information that a Protestant was at work in their midst, was going from door to door trying to sell the forbidden Book, and was teaching his heretical doctrines to all who would listen.

In due time the intrepid colporteur called on the curate, stated his business and requested an audience with the priest. His request was not only granted, but, to his great delight, the priest bought his entire stock of Bibles!

How the Burning Happened

On the following day the purpose was revealed for which this wholesale purchase was made. The acolyte, who became the center of this story, was commanded to burn all these Bibles. In order to do this, he first tore off the covers and then tore up the books. The covers, however, attracted him as so beautiful that he decided to hide them and later take them home. His secret, however, was discovered by a man, who not only refrained from divulging it, but decided, if possible, to obtain possession of the covers himself. This he did by paying the acolyte the sum of eighteen cents for them.

As some of our readers may know from experience, the burning of any kind of book in the open is not an easy task. The torn pages of these Bibles were no exception to the rule. Even though the mutilated segments were repeatedly heaped upon the burning embers, remnants were constantly wafted away. So it was that, in spite of all attempts completely to destroy the books, two small fragments escaped. Curiosity prompted the acolyte to recover these and read what remained of their printed message.

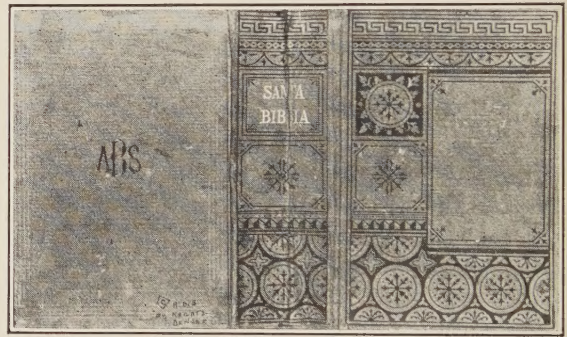
A Scrap of Paper Had a Message

It would be impossible adequately to describe his mental reaction on finding the solemn words:

Thou shalt have no other gods before me. Thou shalt not make unto thee image, or any likeness of anything that is above in the or in the
earth beneath, or in the waters of the earth.

Little did he know then that they were recorded in Exodus 20:3 and 4; nor did it matter that the other extract was from 1 Corinthians 6:9. What did matter was that here was a definite warning against idolatrous worship of graven images. Had he not always worshiped the holy images in the church?

Either what he had been taught from childhood concerning these images was true, and they did possess a mysterious power to record the actions of those who worshiped them, could reward the faithful and punish the dis-



ONE OF THE SALVAGED COVERS—REDUCED

obedient; or, they were, after all, mere forms created by human hands, devoid of power, sight or hearing.

After pondering these thoughts a few days, he decided to put the Virgin Mary to the test. Stopping before the image, he looked at it long and critically. Nothing happened. When several days had passed and still nothing untoward occurred, he became bolder. This time he felt of the image with his hands and discovered that it was made from ordinary material.

Spreading the Good News

Firmly convinced that, in his ignorance, he had been worshiping idols—longing to know more about the true worship of God, he procured a whole Bible and soon found his way into the light and liberty of the gospel. Nor was he content with having found his own way out of the dark. He began to tell others about his newly found joy. Soon through his teaching a number of young men were converted, and later became pillars of the church.

It was in the month of March that the Bibles were burned. In October of the following year, the good seed, sown by the two charred fragments of the Bibles the padre had tried to destroy by fire, had yielded such a harvest, that a considerable number of people in the town had been converted. Word of this good work was carried to other towns, reaching, eventually, an ordained Mexican Methodist preacher, who immediately went to this place to instruct, baptize, and encourage this struggling congregation.

Our friend, the acolyte, was one of the first

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The Story of a Bible

By Elizabeth S. Webb, Missionary, Syria

AT a large women's meeting, recently, a tall, uncouth village woman rose to pray. Her friends wondered at her having courage to pray in such a gathering. But her prayer was a talk with God, and showed she knew where to get needed strength. Later, these friends told some of their experiences of the past in which she had had a part.

Many years ago, on the occasion of the golden wedding of Dr. and Mrs. Elias Riggs, the Bible Society had made them a present of three large beautifully bound Bibles in Turkish, Armenian, and Bulgarian, in recognition of Dr. Riggs's help in their translation. After their death, their daughter, Mrs. Trowbridge, gave the Turkish one to a village church in Turkey as their pulpit Bible. It was very precious to them both for its own intrinsic value and because of their love for the giver.

During the massacre of 1909, when the whole village was obliged to flee for their lives, one of the deacons started out from the village, carrying this Bible in his arms. But, as they were hurrying on foot along a mountain road, he soon found it too heavy to carry and very reluctantly left it on a stone by the roadside.

Soon our friend of the recent prayer meeting came hurrying along with her children in the darkness of night. The only thing she had saved from her home was a small coverlet in which to wrap the children. Too tired to go on, she sat down for a few moments' rest. Imagine her surprise when, in the darkness, her hand touched a book on a stone by the roadside. It seemed such a wonderful thing to find a Bible there, that later, in starting on, she left her coverlet and carried the Bible instead.

On reaching the village to which they were fleeing, she found all the women, numbering several hundred, barricaded in a Gregorian

to be baptized. The home in which the service was held belonged to the man who, a little more than a year before, had paid eighteen cents for the covers salvaged from the burned Bibles. It was on the day when the erstwhile Roman Catholic acolyte was about to be baptized in the Protestant faith, that the host of the occasion presented the candidate with the cover of one of the Bibles the leaves of which he had burned. This cover, together with the two burned remnants, from that time to this have been preserved as an illustration of how God works in the hearts and lives of men.

church where they had taken refuge. Under cover of darkness she managed to escape the eyes of those attacking, and, getting the ear of those inside, was allowed to enter. As the crowd sat packed on the floor, in darkness, speaking only in whispers, and expecting every moment to be killed, word was whispered around, "Don't be afraid, I have a Bible."

Some one had picked up a bit of candle from the floor, where it had been dropped by a careless worshiper. Soon a match was found, and the women crowded around. Sitting on the floor, they covered the light with their bodies and their clothes, that the attacking enemy might not see it. Then they opened the Book to get comfort for their need. Outside, the enemy were trying to burn the building, raging for their blood. No human power was there to protect them, and their eyes were not open as were those of Elisha's servant to see the chariots of fire round about them. For several days this book was their only strength and stay.

Imagine the comfort of the Ninety-first Psalm under such conditions: "He shall cover thee with his feathers, and under his wings shalt thou trust. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. * * * For he shall give his angels charge over thee, to keep thee in all thy ways." This book was their comfort and strength till the massacre was over, and they were able to come out to life again.

A few days later, a Moslem man said to one of them: "We tried to burn your church again and again. We tried to open the roof and pour kerosene on you to burn you; but some power held us back. I don't know why, but we could not do it." The women knew the reason: "He shall give his angels charge over thee, to keep thee in all thy ways."

Guatemala Receives the Cakchiquel New Testament

By the Rev. R. R. Gregory, Secretary, Caribbean Agency

"THIS book marks a great forward movement in our civilization," said General Ubico, President of Guatemala, on receiving the first copy of the complete New Testament in Cakchiquel. The Minister of Public Education said, "This book is a work of great cultural value for our people." The president of the Geographical Society of Guatemala, after receiving a copy, invited the Rev. W. C. Townsend to address its members at the next meeting. "The Indian is one of the richest resources of the nation. Our future greatness depends on his uplift. This book will help us in this great task," said the governor of one of the departments.

Eight specially bound copies of the Cakchiquel New Testament, with fitting presentation words printed in gold letters on the front cover, were formally presented by Mr. Townsend and myself to prominent government officials recently. We were received most cordially, in no instance in a formal, official way. In every case their assistance was voluntarily offered, should it be required in behalf of our work among the Indians.

More than half of Guatemala's two and one-half million population are pure-blooded Indians. The uplift of these various groups who speak different dialects is one of Guatemala's most serious problems.

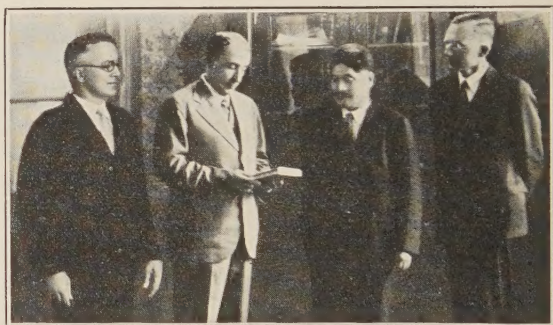
General Ubico is a capable and energetic man. When defeated for the presidency five years ago, he was Minister of War. His friends urged him to revolt. He replied that he was not going to be president by bloodshed, but when the people put him there. He has a big job on hand. Of late he has been spending much time visiting the various departments and acquainting himself with the people's problems. For this reason we considered ourselves fortunate in securing an interview with him.

At the appointed hour the President received us in a most friendly manner. The interview occupied more than half an hour, and he asked us many questions. I extended to him the greetings of the American Bible Society and spoke of the international character of the Society's work. Holding the New Testament in my hand, I said that it might be perhaps more fitting if a representative Cakchiquel presented the first copy to their President. I, therefore, gave the book to that remarkable Indian, Trinidad Bac.

We were prouder of Bac than ever, as he

told the President of his conversion twelve years previous and gave testimony of the power of the gospel, in that it lifted him from the state of a drunkard to that of a useful man. Handing the book to the President, he hoped that it would prove a like power in the lives of other Cakchiquel people.

The President was touched and among other things said, as already quoted, "This book marks a great forward movement in our civilization." Turning to Mr. Townsend, he expressed the hope that some day he and the Bible Society would translate the New Testament into the dialect of the Quechi—another large



PRESENTING THE BOOK

Secretary
Gregory

President
Ubico

Trinidad
Bac

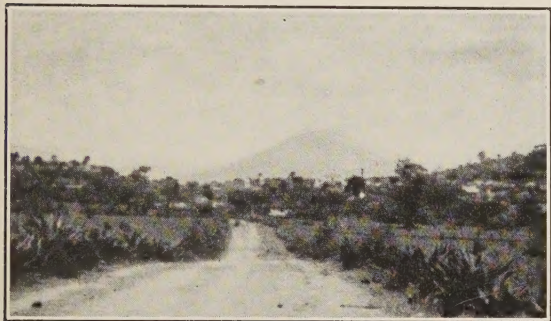
Rev. W. C.
Townsend

Indian group. "It is a poetic language and not very difficult to learn," he said. Afterward we learned that he had been governor of the department where the great majority of this tribe live and had become very much interested in them; that he had personally interested himself in schools for the Indians—a step which marks a new procedure on the part of a Guatemalan President; and that he had been informed about Mr. Townsend's labors among the Indians.

Next day, another interesting experience awaited us. A conference for Cakchiquel workers and believers had been arranged to be held May 19 and 20 at Patzun, an Indian town of five thousand Cakchiquels and situated in a rich agricultural region on the table-land. We missed the first day of the conference, because it was the only open date the President could give us that week.

After leaving the President's palace, we left Guatemala City in an auto and drove three hours that night over long, winding, rough

mountain roads. It was dark and cloudy, but it was bright and clear the next morning as we continued on our way to Patzun. The ever-present view of a volcano, as one travels over the uplands of Guatemala on a clear day, was impressive. Groups of Indians, some loaded down with burdens and others in their gala



APPROACHING PATZUN—VOLCANO AHEAD

dress, were going to the festival of their patron saint at Patzun.

At nine o'clock we drove into a spacious en-



INDIANS EN ROUTE

closure to the side of a large tent next to the mission chapel. The brethren had already gathered, expecting our arrival for the morning

service. The hour had arrived when the Cakchiquel New Testament, translated by Mr. and Mrs. W. C. Townsend with the help of several Indian collaborators and published by the American Bible Society, was to be formally presented to the Cakchiquel brethren.

Rev. Carl Malstrom, dean of the Robinson Bible Institute at Panajachel, was in charge of the program. Mrs. Townsend and Mrs. Malstrom were each one seated at a folding organ, and how the congregation sang both Cakchiquel and Spanish songs! "Showers of blessing" and "I believe the Bible" were favorite hymns. The Secretary of the Caribbean Agency was called upon for the opening address and to make the presentation of the Cakchiquel New Testament. The theme selected was "Finding the Book," taken from II Chronicles 34:15. The hope was expressed that the Cakchiquel New Testament might find its place among the two hundred thousand Cakchiquel Indians.

The second copy was presented to Trinidad Bac, the outstanding spokesman of his people. His understanding of the Scriptures and facility of interpreting them is most remarkable. He was one of the translators who accompanied the Townsends to the States where, after a year of intensive work, the translation was finally gotten ready for the publishers. All eyes turned upon him as he eloquently expressed in his native tongue his joy in seeing the New Testament in the dialect of his own people. He also spoke of the fine workmanship put into the book; of the clear, readable type; excellent quality of paper, and the covers in the blue of their national flag. He said that truly God's Word was honored in appearing in such beautiful form. His desire was that the book might mark a new day in the life of his people and give impetus to a revival such as recorded in II Chronicles.

"The Unfinished Task" was the subject of an address given by the Bible Society representa-



THE CAKCHIQUEL CONFERENCE GROUP AT PATZUN

tive at the afternoon session. The present translation brings a tremendous challenge to the Cakchiquel Christians to undertake a great



THE TOWNSENDS AND MALSTROMS AT THE PANAJACHEL MISSION HOUSE ON BEAUTIFUL LAKE ATITLAN

home mission task among their own people. A million Indians of Guatemala, representing several distinct dialects, still need the gospel. The climax of the program was reached when Mr. Townsend spoke on "The Hand of God in Translating the New Testament into Cakchiquel." In his quiet and unassuming way he told of his labors, in which patience and faith finally triumphed.

Before the close of the afternoon service, selected portions were read from the Cakchiquel version. Many of the Indian women, who

understand very little Spanish and speak almost exclusively their own dialect in the home, could be seen leaning forward, and their faces gave proof that they understood.

The evening service marked the close of the conference. The rain broke upon us again, and at many places the water dripped upon the listening congregation. Evangelistic messages were given in both Spanish and Cakchiquel. The brethren were loath to close the service. The chairman asked me for a final word. Immediately up rose a Cakchiquel worker, begging that he be given just five minutes to speak to his people. His enthusiasm carried him over into fifteen minutes. Measured by such a spirit, great things can be expected in days to come. My heart was too full to add to what had been said, so I requested that Trinidad Bac pronounce a benediction, first in Spanish and then in Cakchiquel, using verses 24 and 25 of the Epistle of Jude:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

In Cakchiquel:

Chire ri jun chi ditiquir guixruchajij manjun atzakic y guixrucut riquin nimlaj quicoten chuvech ri rucojlen manjun chique dibix novinek.

Chire ri Dios xaxe rija novinek Kacolonel tiya cojlemal y nimirinen, y katbel-tzij y uchuka, vacamin y pa ronojel tiempo. Amen.

Notes and Comments

"**E**VERY pastor should be a warm friend of the American Bible Society. It is the backbone of the missionary enterprise at home and abroad." So wrote, in a recent letter, Dr. Samuel M. Zwemer, the widely known authority on Mohammedanism and professor of Missions at Princeton Theological Seminary.

WE regret to have to announce that, owing to ill health, the Rev. Robert H. Milligan, D.D., has had to resign the charge of the Upper Andes Agency, and return to America for medical treatment.

THAT the American Bible Society has many loyal and self-sacrificing friends has long been known to its officers and is one of the great reasons for the constancy of its support. In recognition of these so often unnamed and unknown friends, an occasional illustration is appropriate in these columns. The lady who stands so erectly before her little bungalow out on the Pacific coast belies the fact that she is over eighty years of age. From time to time

she has entered into annuity agreements with the Society, now holding ten such. She has entered into a further arrangement by which the Society will eventually receive all told over \$15,000. She has made this possible in part by various self-denials, foregoing, for example,



MRS. DREW AND HER MODEST BUNGALOW

vacation trips, being content with weekly outings to the beach at a cost of less than a dollar. To Mrs. Drew and the many like her not only

is the Society greatly indebted, but so also, and particularly, are those who receive through such gifts the uplift of God's Word.

ON the occasion of the visit of Prince Nobuhito Takamatsu, brother of the Mikado, and Princess Kikuko Takamatsu of Japan, the Christian Japanese on the Pacific coast, on their own initiative, presented to them Bibles obtained from our Pacific Agency and especially inscribed. The local Japanese consul made the arrangements. The presentation took place on May 27 in San Francisco, and the Bibles were accepted with gracious appreciation. The attractive picture herewith of the Prince and Princess has been received from the Rev. S. K. Hata, D.D., president of the Japanese Church Federation of Northern California.



PRINCE NOBUHITO
TAKAMATSU and PRINCESS
KIKUKO TAKAMATSU

THE courage of the teeming population of Japan is surely tested by the constant possibility of earthquakes. A recent letter of Secretary Aurell gives a vivid picture, in one of its paragraphs, of a shock experienced the evening of June 17.

The house, suddenly, practically bounced up and down, creaking, and trembling like a very frightened horse, and lastly heaved back and forth like a boat on a rather choppy sea. I stood up, holding the standing lamp, ready to turn the light out and rush for the door. But, as the house is a bungalow and rather strongly constructed, I did not expect it to shake down, and just simply stood there wondering what would happen. Vases fell over, and pictures on the wall swung out of proper position. Fortunately, nothing broke. The shock and tremors lasted something like two minutes, and was followed by smaller shocks quite frequently until midnight, when we fell asleep, with thanksgiving to God that it had not been worse. * * * However, Tokyo, Yokohama, and surrounding places, escaped damage (what was reported is not worth mentioning), and everything is moving along as if the earthquake had never occurred.

THE *New York Times* printed a cable message from Istanbul reporting the unveiling, on July 4, of a tablet in memory of the Rev. Isaac Bliss at the Bible House, Istanbul. Dr. Bliss was the Agent of the American Bible Society

from 1851 to 1889. It was through his enthusiastic and vigorous efforts that money was raised to build the Bible House at what was then called Constantinople, he being for some months set free for the purpose by the Society. The tablet was the gift of his son, the late Silvester Bliss, of New York.

To those who make our work possible we gladly pass on this word of gratitude from a theological seminary student in Maryland:

The Bibles came some time ago in fine shape. I surely appreciate getting them for the men in the jail. How they enjoyed taking them out of the wrappers and calling them their own. Now when I go there Saturdays, instead of the room being full of smoke and the men unshaved and only half dressed, they look as though they were really going to church. All have written words of appreciation for my services, and I want to pass them on to you, as I couldn't have accomplished alone what those Bibles have done toward changing the hearts of the men.

Another appreciative word comes from the chaplain of the U. S. Marine Hospital at Carville, Louisiana:

Personally and on behalf of the 330 leper patients in this U. S. hospital I wish to thank you for all the help rendered us by gifts of Bibles for the benefit of our needy ones. Many of them are going blind, and they can use only Bibles of such type as you sent us.

When I presented a large-print Bible to one of the young women who had made a request for the Old and New Testaments combined, she was so thankful, she pressed it to her bosom and said, "Chaplain Boyd, be sure to thank Dr.—— and say that I appreciate the gift of God's Word above everything else." This spirit characterizes most of our patients.

Still another message of thanks comes from the chaplain of the National Home for Disabled Volunteer Soldiers, Bath, New York:

The Bibles and Testaments have been received, and some of them have been delivered to men who have requested them. There is no question as to the worthiness of this benefaction. I earnestly thank you on behalf of our men. If you could have the privilege of giving them personally to the men, and seeing the pleased expression on their faces, you would be fully convinced of their appreciation.

The messages which follow are really words of thanks to those who supply the material which fill the pages of the RECORD.

A donor from New York writes:

THE RECORD is, I believe, the most thoroughly read magazine which comes to our home.

A Life Director from New York City says:

THE BIBLE SOCIETY RECORD has been a great inspiration to me. I value it above most religious literature, because it bears the spirit of Christ.

A lady from Ohio, after reading an article in a BIBLE SOCIETY RECORD, wrote:

I have a desire to help sow the precious seed. I enclose \$5. Please to send such Scriptures as you think suitable to distribute among the poor patients confined in the county hospitals.

A Son, a Mother, Some Lepers, and Others

By Orville L. Davis, Editor, *Philippine Observer*

"MY widowed mother became so much interested in the Culion leper colony where I was selling Bibles, that she remained on the island to teach our poor exiled Filipinos. They begged her to stay after her three months' contract expired, and she has been there now a year. She frequently writes for more Bibles. The people are eager for me to return, and I want to go back!"

Eduardo Peol flashed this testimony across my desk. He sat there on the edge of his chair, his face aglow. His black eyes beamed, and the words tumbled over one another as he eagerly related his story.

A Son Sends His Mother to School

"They tell me you supported your mother while she was at the Ellinwood Bible Training School," I said.

"Yes," he replied; "my father died when I was only seven years old, twenty-three years ago. Several years later I was in Union High School, but had to quit and go to work. But I helped my mother while she was in training. Now she is very enthusiastic about her deaconess work." There was an unusual glow of pride on his face as he said this.

Called to the Lepers on Culion

Peol and his mother Tomasa had left their beautiful home in the province of Batangas and gone as representatives of the American Bible Society to the island of Culion, the "world's model leper colony." They knew that no treatment of lepers could be complete until the healing balm of Christian love had done its perfect work. With this conviction and a good supply of Bibles, Testaments, and portions of different languages and dialects, they landed in the town of Balala, where the nonleper employees—doctors, nurses, missionaries, carpenters, merchants, etc.—reside.

The first day, many people eagerly bought Bibles and Testaments. Two days later all of them brought their books back and asked for their money back. They explained that their priest had told them that these were "Protestant books," worse than poison, and that they should never buy again. They wanted to return the books, even if they did not get their money back again.

Peol was equal to the occasion, however. "I will make a bargain with you," he said. "If you read your books and find anything in them that injures your religion, I will take them back and give you twice as much as you paid for them." Then he showed them written testi-

monies of great leaders—Lincoln, Roosevelt, Camilo Osias, and Don Teodoro Yangco, the Filipino millionaire. They were reassured, kept the books, and not a single Bible was returned. Instead, came words of appreciation for the great help received from these "poisonous" books. This thrilled Peol's mother. She felt that she should stay and tell these new friends how to study the Bible, and explain to them more of the Christian teaching.

On Busuanga

After three days, Peol left his mother and sailed away to the island of Busuanga, where the people had heard about the Bible, but had never seen one. They had been told that there was a great book which would bring a blessing upon their homes. They wanted to see it. The boat was a little "banca," chipped out of a tree—only big enough for three or four persons. A Chinese oarsman was the skipper. They ran into a storm. The waves slashed across the banca, and only with great difficulty did they finally arrive, about midnight, upon a strange shore.

Peol lost no time in the morning. The first to buy Bibles were some Japanese fishermen; then school-teachers, who advised the people to take advantage of their opportunity, inasmuch as they might not get another chance. It was Eastertime. The only priest on the island saw what was happening, and opposed the good work. But Peol surprised him by showing that the New Testament contains the "seven last words," and the opposition ceased. On Easter Sunday many people gathered to listen to the story of the first Easter as the Book was opened, read, and explained to them.

When Peol tried to sell a Bible to the priest, he said, "I am not a Protestant. I will not read the book." But countered the colporteur, "This is not a Protestant book. It is for Christians! The word 'Protestant' does not appear in the book even once. It tells about Christ." Then he read the Beatitudes. The priest could not withstand the temptation, and so invested.

Inter-island Experiences

"What is your business?" asked a prominent Roman Catholic woman, in another part of Busuanga two weeks later, as Peol stood at her door. He told her, and her Filipino hospitality included even colporteurs! She was quite surprised, but pleased, to learn that Protestants pray before they eat. "We Roman Catholics just eat without praying," she confessed.

The Filipino principal of the high school was about to buy a Bible when his wife interfered. She had heard that Protestant books were being sold. But Peol's smile and wit were ready for the occasion. He opened the book at the Gospels and showed her the beautiful story of the birth of Christ. She was surprised, could no longer resist, and asked her husband to buy a copy.

Then occurred an almost fatal incident. When with a Chinese companion in a banca en route to another part of the island, a terrific gale struck them. The helpless little boat tossed about like a tiny chip of light wood. Peol declares that only by a miracle their lives were saved to bring the open Book to other eager people.

Drying the books as best they could, they went to the head man of the barrio and the chief women. Some objections arose from ardent Romanists against the "Protestant book." But these objections were overridden by the reading of the testimonies of leaders and the fine spirited explanations of Peol.

Finding Good Friends

On the lonely but thickly populated island of Cuyo, our adventuresome friend had to recover from seasickness. A Filipino pastor of the Presbyterian church was there, and proved a gracious good Samaritan. Teachers and students of the high school and ex-soldiers were the best buyers on this island. Because many of the people were very eager and very poor, portions were distributed free among them. Once an inflamed Romanist woman ordered

Peol from her door. But her daughter had been in high school and there read about David and Goliath and the Prodigal Son; she wanted to buy the book which she had been wanting so much to read. So a sale was made.

On the long, slender, mountainous island of Palawan, Peol found an energetic young pastor whom he had known in high school. They renewed old acquaintance and decided to work together. They went to the government hospital, the penal farm, the barracks of the constabulary soldiers. It was a mutually beneficial experience—pastor and colporteur, side by side, going from house to house successfully bringing the light.

During these inter-island trips Peol had been at Culion, the leper island, three times. Each time brought encouragement. The people of Balala and Jardin showed an increasing interest. Now he came to bid his dear friends and his mother farewell. They met him eagerly. He learned that the Bible had been finding its way among the hungry-hearted, lonely lepers, through the sacrificial, efficient leadership of the Rev. and Mrs. Frederick Jansen. One leper would read from English or some dialect, then translate into another language. This had continued until "each heard in his own tongue."

It was with mingled joy and sorrow that Peol left his mother and friends at Culion and wound his way through the beautiful inter-island sea back to Manila. This devoted mother and son have made many hearts glad; many eyes have entered the gateway of the Greater Light. Now Peol wants to return to take more Bibles.

A New Depository in the Philippines

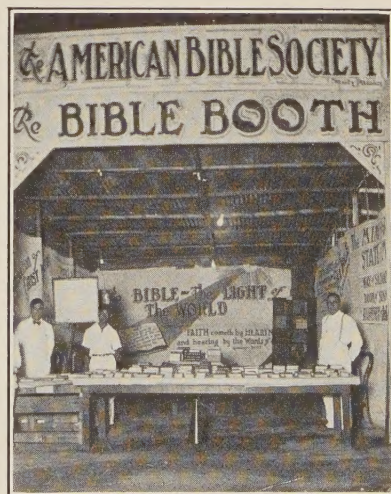
By the Rev. G. B. Cameron, Secretary, Philippines Agency

A DEPOSITORY has been opened in the city of Cebu, in the island of that name, with a view to greater development in the work of Scriptural distribution in the south. The depository is in charge of Mr. Ghent, who has done such excellent work in the southern islands during the last few years. Mr. Ghent will spend part of his time visiting the boats in the harbor of Cebu, distributing portions to the sailors. The harbor of Cebu is becoming one of the most important shipping centers of the islands, and boats from all over the world call there to discharge and receive cargo.

The depository is located at a very strategic point in the center of the student shopping district. It is what we might term the Times Square of Cebu City; for it is the center of the night life of Cebu. The adult student population of Cebu is close to 6,000, and all of the students pass in the vicinity of our depository

on their way downtown or to the shops in the neighborhood. We are glad that we have been able to do something to aid in developing the work in the south.

That mission-



THE NEW DEPOSITORY IN CEBU

aries are also glad is shown by this letter from the Rev. J. W. Dunlop:

Cebu Station of the Philippine Presbyterian Mission wishes to express its deepest appreciation to the American Bible Society for the establishment of the Cebu Bible House. We know of no one so well qualified to undertake this work and work among the seamen that visit Cebu Harbor as is Mr. William L. Ghent. Assuring you that we will do everything possible to support and encourage this work, I am.

That Mr. Ghent has vigorous support in his distribution of Scriptures is indicated also by a letter—this time from a pastor on Cebu, who writes:

My experiences in selling the portions and the other low-priced books are really the most thrilling that I have ever experienced. For instance, one devoted Roman Catholic high-school teacher came to me and said, "I cannot think of anything better than the Book

of Proverbs to give my pupils (mostly Roman Catholics) for Christmas." He immediately ordered and paid for fifty of them. I mentioned this to some of our Protestant teachers, and they followed his example, helping me to sell some 250 portions in this manner.

One teacher bought one of the English pocket Bibles that I ordered from you. She decided to have one with her name engraved on the cover. Before she knew it, she promised to sell the one she had to two other people, and now she does not know what to do!

I am taking Scriptures with me on practically every errand I make, and almost every time I go out I sell from a two-centavo portion to a two-peso Bible. I have very little spare time for selling Bibles only, and this is the way I can get at it. Even my children who are in school are selling the portions. Almost every one of my English books are sold, and, although I have made a few exceptions and sold on credit, the people, even my closest friends, are learning to help me by paying cash for the books.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, AUGUST, 1931

AMERICAN BIBLE SOCIETY
INSTITUTED 1816

Bible House, Astor Place, New York

JULY MEETING OF THE BOARD

THE third stated meeting of the Board of Managers of the American Bible Society in its one hundred and sixteenth year was held at the Bible House, Astor Place, New York, on Thursday, July 2, 1931, at 3:30 o'clock p. m., Mr. Frank H. Mann presiding.

Devotional exercises were conducted by the Rev. Frederick W. Jackson.

The minutes of the second stated meeting of the one hundred and sixteenth year were approved.

The death of John R. Pepper, LL.D., of Memphis, Tenn., a Vice-President of the Society, having been reported, the chairman was requested to appoint a committee to prepare a memorial minute.

The minutes of the standing committees were presented and approved.

It being reported that land for a Bible House at Rio de Janeiro had been purchased in the new Castle Hill section, authority was given to the Finance Committee to proceed with the erection of a dignified and suitable building.

The appointment was reported of the Rev. A. J. Allen, of Dayton, Ohio, as Acting Division Secretary of the Cleveland Division of the

Agency among the Colored People of the United States.

A grant of 1,000 New Testaments and other Scriptures to the A. B. C. F. M. Mission in the Marshall Islands, on the sale and distribution plan, was authorized.

Some matters of particular importance received very careful consideration, so that the meeting did not adjourn until 5:30 p. m.

The Treasurer reported the following consignments to Foreign Agencies during the month of May, 1931: Brazil, 2,183 volumes, valued at \$1,750.30; Caribbean, 2 volumes, valued at \$2.31; Japan, 5 volumes, valued at \$2.23; Mexico, 602 volumes, valued at \$156.49; Upper Andes, 31,059 volumes, valued at \$453.88; West Indies, 19,003 volumes, valued at \$3,871.50; total volumes, 52,854; total value, \$6,236.71.

The issues from the Bible House during the month of May were 345,637 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR.

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for fifteen cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to Gilbert Darlington, Treasurer, Bible House, Astor Place, New York.

CASH RECEIPTS IN JUNE, 1931

LEGACIES

Herr, Elizabeth, Eufaula, Okla.	\$ 150 00
Lehman, Emily, Wayne Pa.	1,500 00
Thaw, Mary Copley, Pittsburgh, Pa.	333 34
Wilkins, Elizabeth S., Middleborough, Mass.	242 48
	<u>\$2,125 82</u>

ANNUITY GIFTS

Amount received during the month	\$23,580 70
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AUXILIARY SOCIETIES

Received on Donation Book Account	
Alabama	\$ 3 88
Chicago, Ill.	\$66 05
Massachusetts	300 00
Nashville, Tenn. ..	200 00
New York	113 26
Orange Co., N. Y.	85 55
Rhode Island	14 77
St. Louis, Mo.	151 44
Sussex Co., N. J.	50 00
Utica and Vicinity, Welsh, N. Y.	33 10
Wayne Co., Welsh, Neb.	44 50
Westchester Co., N. Y.	25 57
	<u>\$ 746 33</u>
Donation Account ———	360 55
	<u>\$1,106 88</u>

HOME AGENCIES

Atlantic	\$2,947 42
Central	1,399 10
Colored	799 31

Eastern	2,493 20
National Capital	411 06
Northwestern	3,412 27
Pacific	2,344 77
South Atlantic	1,313 81
Southwestern	1,733 87
Western	874 91
	<u>\$17,729 72</u>

From Home Agencies and included in Home Agencies' Receipts

Donations from Auxiliary Societies:	
Ladies Bible Society, Johnstown, Pa.	\$ 50 00
Newville Bible Society, Pa.	44 00
Pennsylvania	908 54
Gifts from Churches	311 42
Gifts from Individuals	289 93

RETURNS FROM SCRIPTURES

DONATED	
Board of National Missions Presby. Church	\$13 83
Miller, H.	1 00
Refund from Express Co.	22
	<u>\$15 05</u>

RECAPITULATION

Legacies	\$ 2,125 82
Annuity Gifts	23,580 70
Auxiliary Societies Donation Account	360 55
Auxiliary Societies Book Account	746 33
Home Agency	17,729 72
Returns from Scriptures Donated	15 05
	<u>\$44,558 17</u>

MISCELLANEOUS

Alden Memorial Fund Income	\$ 13 21
Annuity Department ..	13,792 29
Bible House Expense ..	5 00
Bible House Rentals ..	9,467 05
Bible Society Record ..	33 49
Blind Fund	6 34
Burr, J., Legacy Income	549 22
Diffusion of Information	21 16
Funds for Transmission.	405 20
General Salaries and Expenses	11 22
Gifts for Distribution to the Blind:	
From Churches \$20.00	
From Individuals 391.95	411 95
Gifts from Churches ..	15,236 16
Gifts from Individuals ..	8,317 22
Huston Legacy Fund ..	857 99
Income from Available Investments	6,949 17
Income Legacies and Gifts, Trust Funds ..	32,153 52
Legacy Equalization Fund	4,164 11
Manufacturing Credits ..	9,135 43
Ogg, Alex. W., Legacy Fund Income	217 85
Pension Income and Expense	1,658 86
Sage Bible House Fund.	3,571 32
Special Annuity Income and Expense	865 56
The Trade	651 18
United States Trust Co., Available Investments.	37,710 00
Walker, Mary C., Fund.	80 21
Wragg, J. P. and J. E., Fund Income	60 00
	<u>\$146,344 71</u>
Total Cash Receipts ..	<u>\$190,902 88</u>

CASH STATEMENT FOR JUNE, 1931

GENERAL CASH STATEMENT

RECEIPTS

Balance from May 31, 1931	\$ 33,510 95
Home Agencies	17,729 72
Auxiliaries	746 33
Trade	651 18
Manufacturing Credits ..	9,135 43
Bible Society Record	33 49
Bible House Rentals	9,467 05
Gifts from Auxiliaries ..	360 55
Gifts from Churches	15,236 16
Gifts from Individuals ..	8,317 22
Gifts for Distribution to Blind ..	411 95
Annuity Account	23,580 70
Legacies	2,125 82
Income from Legacies and Gifts—Trust Funds	32,153 52
Income from Available Investments ..	6,949 17
Alden Memorial Fund Income ..	13 21
Burr Legacy Income	549 22
Sage Bible House Fund Income ..	3,571 32
U. S. Trust Co., Available Investment.	37,710 00
Wragg, Rev. and Mrs. J. P., Fund Invested.	60 00
Huston Legacy Fund	857 99
Ogg, A. W., Legacy Income	217 85
Walker, Mary C., Fund	80 21
Legacy Equalization Fund	4,164 11
Funds Received for Transmission ..	405 20
Special Annuity Income and Expense ..	865 56
Pensions—Income and Expense	1,658 86
General—Salaries and Expenses	11 22
Blind Fund	6 34
Diffusion of Information	21 16
Annuity Department	13,792 29
Returns from Scriptures Donated ..	15 05
Bible House Expense	5 00
	<u>\$224,413 83</u>

DISBURSEMENTS

Bills of Exchange	\$ 11,411 00
General Salaries and Expenses	5,134 11
Treasurer's Office—Salaries and Expenses ..	2,487 82
Bible House Expenses	4,794 47
Appeals	2,197 87
Diffusion of Information	2,021 37
Annuity Department	33,020 93
Bible Society Record	130 85
Blind Fund	100 00
Cash Reserved for Publication Department ..	30,000 00
Home Agencies	13,004 95
Foreign Agencies	6,692 56
Funds received for Transmission	307 70
United States Trust Co.—Annuity Account	47,371 43
Blind Fund Invested	6,000 00
Translation and Revision	80 00
Miscellaneous Home	1 75
Miscellaneous Foreign	116 88
Church Budget Costs	303 09
Legacy Expenses	225 00
Library	37 39
Pensions	519 16
Income from Legacies and Gifts—Trust Funds	909 60
Special Annuity Income and Expense	789 82
Plate Account	7 90
Gifts from Churches	34 95
Gifts from Individuals	12 00
Tokyo Bible House	13 94
Balance to July 1, 1931	56,687 29

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from May 31, 1931	\$45,073 12	Publication Department	\$33,674 33
Transferred from General Cash	30,000 00	Balance to July 1, 1931	41,898 79
	<u>\$75,073 12</u>		<u>\$75,073 12</u>

Total Cash Balance..... \$98,086 08

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